GENIUS OF UNIVERSAL EMANCIPATION,
AND BALTIMORE COURIER.

BENJAMIN LUNDY, EDITOR.

"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights: that among these are life, liberty, and the pursuit of happiness."—*Dec. Independence U. S.*

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ADDRESS

To the different denominations of christian professors in the State of North Carolina.

We take the liberty to address you, on a great and important subject, no less than the present and future welfare of millions of the human family;—we wish to call your attention to the subject of involuntary slavery, which unhappily prevails in our state to an alarming extent. It is said that in our republican state, we hold upwards of two hundred thousand of human beings in absolute slavery, and consign their posterity to the same degrading situation, and that a number of our counties hold a larger portion of black population than white; and plead the laws under our free institutions to justify the violation of nature's rights, and to sanction oppression. When we view the history of the rise and progress of African slavery, or the slave trade to Africa, we are astonished that any civilized society can possibly justify such a traffic; as the depredations committed on the inhabitants of that quarter of the globe, far surpass any other aggression in magnitude, that we know of in the civilized world. It is given up now, by most men of common understanding to be the most iniquitous traffic that ever existed; but a question arises, what shall we do with the much injured and degraded beings? they are among us, we had no hand in bringing them here, or in forcing them from their peaceful abodes in Africa, therefore are not culpable, we are not accessaries to the crime of forcing them from their native country—but we will ask, for what cause they were forced from their native shores?—Was it not to bind them and their posterity in the bonds of slavery perpetual? And have not we, the successors of the early adventurers, contributed to rivet the chains of slavery on the thousands who now survive in our state? It will hardly be disputed. If so, are we not partakers of their guilt, by perpetuating this sin of oppression; does not our practice support the principle of tyranny equally with those who perpetrated the horrid deed? Surely it is the same chain and our laws, our acts, our conduct as individuals, all help to support this system of tyranny, while we advocate the principle of slavery; a practice which justice and benevolence must with horror recoil from. Cannot the free citizens of North Carolina submit to do justice, can they not from humane feelings, endeavor to soften the rigors of oppression? We trust there is a large number of this description in the state. If so, what may we not expect of those who are high professors of religion—those who profess to be governed by that benign principle which breathes peace on earth, and good will to men? We are sorry that the impropriety of slavery should be called in question at this day, by any who hold to the republican principle; or who profess to do unto others as they would be done by.—Yet it is sorrowfully the case, that among those who profess to be actuated by the christian principle, we find instances of oppression, and departure from first principles; the spirit of slavery prevailing, men who give their support to that unjust and cruel practice. We are at a loss how any professing to be influenced by the mild precepts of the Gospel, can advocate the practice of slavery. Can we look back to those enormities which are past, can we behold the horrors of the present system, together with the future prospects of the slave holding states in our country, and not be impressed with gloomy apprehensions? can we view such oppression, and our hearts not relent at the suffering of those victims of tyranny; and must we not forebode the sufferings, the miseries, which must inevitably fall upon the heads of the oppressors some day, if they continue the system of slavery among them. Can we view these things and not say within ourselves, there is a debt due to Africa from this country. Are we not ready to say there is some restitution due from us to that country, for the blood of millions of her children which have been wantonly sacrificed on the altar of mammon. Are we not ready to say with other nations, it is enough, let us return our steps; let the time past suffice; let oppression cease in our land of freedom."

If the traffiic in slaves, or human beings, began in our, (then British) Government as far back as 1562, the period of oppression down to this time, must be upwards of 260 years; is not that more than sufficient time for professors of christianity to pause; long enough for them to consider what they are doing—how they have been ruling as with a rod of iron over their fellow men; and supporting the principle of despotism in our otherwise free country? It is not now made a question whether it was an outrage upon humanity and upon the immutible principle of justice, and above all, on the divine precepts and principles of the Christian religion. This is conceded by all denominations of christian professors. If so, it is an outrage upon humanity to employ bands of robbers and assassins to practice the most horrid murders, on the peaceful inhabitants of another quarter of the globe; if it was wrong to participate in their guilt by purchasing their human plunder; if it was wrong to become accessories in those scenes of carnage and desolation; if it was wrong to engage in the most inhuman traffic that ever existed; if it is given up to be a violation of every natural right—of justice and humane principles, how can we reconcile the practice to our conscience and our God? The truth of these facts cannot be doubted—Congress said this in effect, when they deemed the slave trade piracy. If these things are conceded, what conclusion must we draw? can we form any other than this: that any practice which is wrong in its origin, wicked and tyrannical in its principle, must be wrong in every subsequent stage, as far as the principle is held up: then why do we rest satisfied under the present system of slavery in our country? do we not know we are doing wrong to perpetuate a system of oppression in our land; to sever the most tender ties of human nature, and suffer human beings to be chained together and driven along our highways to market, like the wild animals of the forest, and supinely look on, and tacitly acquiesce therein, and not attempt to alleviate the burden.

But many of us say we are not guilty, we never owned a slave, nor do we ever expect to. But ought we not to consider that this is a national sin, and we are culpable as members of the community, and must partake of the guilt in some degree: we are represented, both in the National and State Legislatures, and while we approve the oppressive system, or do not vote against it, we must be considered as accessories to the whole. But it may be asked what do you wish, what are your views, do you wish to contravene the laws founded upon our free instutions of government? We answer we have no wish inimical to the welfare and happiness of our country, we wish our state and nation to do

away the sin of oppression; to act up to the first principles; to act in conformity with the laws of the Union which deem the slave trade piracy. It is in vain to think the trade by water can be suppressed while we foster a trade in human flesh in our country; therefore we think that each state ought to enact prohibitory laws, effectually to prevent the introduction of slaves from any other state or county for sale by land or water. This would check, if not totally stop the trade, which Congress has said is a capital fellony—is piracy. But our plan needs only to be understood to be approved (as we think,) by every candid person. We wish the laws amended where they are defective or arbitrary. It is nothing new that we insist upon. Even our society has been, which is made up of various sects, or denominations, for the relief of oppressed humanity, has been organized more than nine years, and it is said there are more than one hundred societies in the Union for promoting universal emancipation, some of them of long standing; but the principle extends as far back as we can trace history. We know our plan has been treated by some with contempt—as a visionary scheme; but we have this consolation, that it has mostly been by those who were ruled by their prejudices, or by avarice; we therefore take the liberty to mention a number of worthy characters who most of them have preceded us, to show that we do not stand alone, and that the principle is not new; we however shall go no farther back than Leo, the tenth, one of the Popes of Rome, who said, in effect, that slavery was so vile that it would admit of no justification. Martin Luther, John Calvin, John Wessley, and a number of others, our predecessors, who were eminent in their day as reformers, were against slavery—were opposed to oppression. But in the last century we find a host of co-adjutors, among whom was George Washington, equally conspicuous in the cabinet and the field; but as a religious character he evinced his faith by his works, he freed his slaves; thereby setting a noble example to Columbia's free born sons. Among the worthies of that day, and boast of our country was Benjamin Franklin, who was decidedly in favor of universal emancipation; and those worthies who constituted that congress—who framed and published the memorable declaration of independence—manifested their faith by their declaration, which was acquiesced in by the Union, boldly declaring to the world that freedom was the right of all men. This took place not quite half a century since. In addition to that we may add that most if not all the Presidents of the United States, from the era of independence to the present time, have been opposed to a system of slavery. But let us not forget La-Fayette, the Nation's Guest he recently expressed his regret at the rapid spread of slavery in some parts of our country, since he first ventured his life in the cause of freedom on our behalf; he expressed his sorrow that our otherwise free government, would be the last among civilized nations to divest itsself of the opprobrium attached to slavery!! If we were to mention all the worthy characters who have expressed themselves in favor of universal emancipation the catalogue would equal a volume in size, it would be too lengthy for this communication—for an address. But perhaps we have recited a sufficient number to clear us of the charge of novelty, and we hope with every candid mind of enthusiasm, and shew that we wish to keep to first principles. But we know the existing laws of our state are against the emancipation of slaves, and we do not wish to act in opposition to them; but we find a large portion of our citizens think an amendment of our slave laws is necessary; and as our government is a representative one, and the power is lodged with the people, if a majority think it expedient why may not it be effected? It is idle, it is weak, for any to suppose that the manumission society wish to force slaves from their masters. No: they leave the subject with the slaveholders to make their own comment upon, to reconcile if they can, to their own consciences and to the laws of God. But we are conscious that a respectable number of our citizens, who hold slaves, do not wish to perpetuate slavery, nor even for those they now hold to be transmitted to their heirs as property. But what are they to do? the laws will not admit them to dispose of slaves by will any other way, but to entail slavery on the unhappy victims. They must dispose of them in their life time, and out of the state or their efforts will be void and of no effect; we therefore ask the question, does not "the leaders of the people cause them to err"—cause them to sin? This we think is wrong—this we think contravenes first principles and savours too much of despotism: we believe that a man in his expiring moments ought not to be compelled by human laws, to violate the laws of God, or be forced to perform any act which his conscience tells him is wrong. But such are our slave laws—such our jurisprudence!! therefore we call upon you who profess the christian religion to act up to its benign influence, and endeavor to attend to its precepts, and not violate its principles by upholding oppression, but in excercising the right of suffrages, that you endeavor to promote men to make laws "fearing God and hating covetousness;" men whose candor you can confide in—men whom you believe will endeavor to soften the rigors of oppression; the system of slavery in our state, by promoting laws permitting those who wish it to free their slaves by will or otherwise and that their heirs shall have no more control over that part of their will than over the disposal of any other part; and further that a day be fixed not far distant, beyond which no slave shall be born in the state, this tho' slow, would be striking at the root, at the system of slavery, which tarnishes the lustre of our (otherwise) free institutions, we call with confidence on our fellow citizens to assist to suppress a species of despotism which human nature recoils at. We presume because we believe justice and the principles of humanity, the welfare of the Union, and safety of our own state, demand of the citizens generally to use their best endeavors to promote the public good, and feel confident that justice must eventually succeed, in this suppression of involuntary slavery in our country; and it is devoutly to be wished that it may only be known to posterity through the medium of history. But we think our object ought to become a national concern, which opinion is gaining ground fast of late, throughout the several states, some of them have expressed a willinguess to contribute something for the good of the whole, and if the slave states were willing to accede to the measure, with what aid they could receive from the general government, it might be effected, the end might be obtained, to remove the black population from among us, and free ourselves from the odium of despotism in a republican government, and render the Union safe, and promote their future tranquility.

It appears from the last census, there were near eight millions of free white inhabitants in the United States, and it appears also, that there are near 2 millions and a half of a majority in favor of the abolition of slavery; then why do we resist the calls of justice and humanity, and the wish of so large a majority. It appears that our own state held upwards of four hundred and nineteen thousand free white inhabitants: if we were only willing we might free ourselves of the evil in a few years, in a shorter period than has revolved since we obtained our own freedom; but we have had voluntary offers from other states to assist, and there is no doubt but the general government would assist in the laudable work, if we would only throw by our prejudices, and commence the business and patronize it by Legislative enactment. But if there is no remedy but through the medium of the ballot boxes, it, in our opinion, ought to be attended to with more promptitude in our state than heretofore, and the

practice of buying and selling our fellow beings of the human family, or holding them in slavery, be discouraged in all civil circles, from the pulpit down to the humble cottage. Then we could unite in giving constitutional instructions to our Representatives and they would be bound to act in conformity to the voice of the people. We wish to effect a reform by constitutional means, or rather to fix our laws so as not to contradict the constitution. But the spirit of slavery seems to decline the more people become enlightened: almost all the civilized world are against it. The European powers have by their public laws, discarded it—the British colonies north of us do not admit it—our northern and eastern states have done it away, and some of our western states never admitted it. The Spanish Republics south of us, seem to have done it away at their very birth; so that a few of the southern and western states in our Union, (by the accounts we get) is the only free civilized country who contend by their laws for the continuance of slavery.

It would seem from this statement, which we believe to be correct, that we (a small portion in the great scale) only —contend for this evil among civilized nations in our Legislative capacities. We also think the rapid increase of the slave population is a subject worthy our attention. They are hastily approaching to the number in the Union, which constituted the whole population of the United states, at the time when our worthy representatives said freedom was the inalienable right of all men; and we their constituants received the sentiment as just. And do we now wish to depart from first principles, paralize our own state and perhaps the Union, merely to make a specious outside appearance at the expence of justice, of freedon, and of every thing sacred or worth enjoying; and moreover against a majority of the Union of about two millions and a half of the free population. But we are held together by a Federal bond and we hope that ill founded prejudices may give place to sound reason. It has been proven to demonstration, that free labor is cheaper than slave labor. But why should sordid interest be brought into view, when a great and important national question demands our attention—"when the welfare of millions is hung in the scale, and the balance yet trembles with fate." We repeat, when we view our own state, and find there is upwards of two hundred thousand persons held in absolute unconditional slavery, and some of our counties holding a large black population, and some of the neighboring states holding a larger number of slaves than free people; and when we consider that the slaves must have separate and distinct interests from the proprietors of the soil; "and when we consider that God is just," we are filled with gloomy apprehensions for our country; and hope the ruling authorities may not put off their days work until it is too late, but by enactment soften the rigor of the present slave laws, and patronize emigration of the colored persons to some place where they may enjoy their freedom; and that we, the people, may in a public and private capacity, do what we can, constitutionally, to restore the rights of a large portion of the human family.

Given forth at a meeting of the board of managers of the Manumission Society of North Carolina, held at Deep River meeting house, in Guilford county, the 9th of March, 1826.

Signed by order of the Board.

JOHN GORDEN, *Chairman.*

ARON COFFIN, *Secy.*

From Paley's Works.

SLAVERY.

I define slavery to be "an obligation to labour for the benefit of the master, without the contract or consent of the servant."

This obligation may arise, consistently with the law of nature from three causes.

1. From crimes.
2. From captivity.
3. From debt.

In the first case the continuance of the slavery as of any other punishment, ought to be proportioned to the crime; in the second and third cases, it ought to cease, as soon as the demand of the injured nation, or private creditor is satisfied.

The slave-trade upon the coast of Africa is not excused by these principles. When slaves in that country are brought to market, no questions, I believe, are asked about the origin or justice of the vender's title. It may be presumed therefore, that this title is not always if it be ever, founded in any of the causes above assigned.

But defect of right in the first purchase is the least crime with which this traffic is chargeable. The natives are excited to war and mutual depredation, for the sake of supplying their contract or furnishing the market with slaves. With this the wickedness begins. The slaves torn away from parents, wives, children, from their friends and companions, their fields and flocks, their home and country, are transported to the European settlements in America, with no other accommodation on shipboard than what is provided for brutes. This is the second stage of cruelty; from which the miserable exiles are delivered, only to be placed, and that for life, in subjection to a dominion and system of laws, the most merciless and tyrannical that ever were tolerated upon the face of the earth and from all that can be learned by the accounts of the people upon the spot, the inordinate authority which the plantation-laws confer upon the slave holder is excercised, by the *English* slave holder especially with rigour and brutality.

But *necessity* is pretended; the name under which every enormity is attempted to be justified. And after all, what is the necessity? It has never been proved that the land could not be cultivated with quite the same conveniency and cheapness, as by the labor of slavery; by which means, a pound of sugar, which the planter now sells for sixpence, could not be afforded under sixpence-halpenny:—and this is the *necessity*.

The great revolution which has taken place in the Western World may probably conduce (and who knows but that it was designed?) to accelerate the fall of this abominable tyranny: and now that this contest; and the passions which attend it, are no more, there they may succeed, perhaps a season for reflecting, whether a legislature which had so long lent its assistance to the support of an institution replete with human misery, was fit to be trusted with an empire the most extensive that ever obtained in any age or quarter of the world.

Slavery was a part of the civil constitution of most countries, when Christianity appeared; yet no passage is to be found in the Christian Scriptures, by which it is condemned or prohibited.—This is true; for Christianity, soliciting admission into all nations of the world, abstained, as behoved it, from intermeddling with the civil institutions of any. But does it follow, from the silence of Scripture concerning them, that all the civil institutions which then prevailed were right or that the bad should not be exchanged for better.

Besides this the discharging of slaves from all obligation to obey their masters, which is the consequence of pronouncing slavery to be unlawful, would have no better affect, than to let loose one half of mankind upon the other. Slaves would have been tempted to embrace a religion, which asserted their right to freedom; masters would hardly have been persuaded to consent to claims founded upon such authority; the most calamitous of all contests, a *bellum servile*, might probably have ensued, to the reproach, if not the extinction of the Christian name.

The truth is, the emancipation of slaves should be gradual, and carried on by provisions of law, and under the protection of civil government.—Christianity can only operate as an alternative.—By the mild diffusion of its light and influence, the minds of men are insensibly prepared to perceive and correct the enormities, which folly or wickedness, or

accident, have introduced into their public establishments. In this way the Greek and Roman slavery and since these, the feudal tyranny, has declined before it. And we trust that, as the knowledge and authority of the same religion advance in the world, they will banish what remains of this odious institution.

THE COURIER.

FIDUS ET AUDAX.

SATURDAY, APRIL 8, 1826.

Were we to justify slavery from the pages of holy writ, we should not wish to follow the example set by Mr. Everet, and to take a solitary passage from the Bible—we would not wish to prove that a Greek word rendered into English, servants be obedient to your masters, might be rendered or ought to be rendered slaves. This seems not arguing a question, but nibbling at it: let the question be stated in its full glare—Did the Saviour of mankind, whose appearance was announced by angels in the clouds, descend from the regions of glory to establish slavery upon earth? The subject thus presented wears a very different appearance from what it does when a solitary extract is taken from the writings of the inspired Apostle, urging upon the followers of our Saviour, the fulfilment of all their domestic duties—where he enjoins kindness on the part of the husband—honour on the part of the wife, and obedience on the part of servants. So little did our Saviour mingle with the kings of this world, that he is constantly calling the attention of his true disciples to the skies; constantly reminding them that Heaven is their home. Now is slavery an indispensible perquisite for such glory hereafter, and in what part of the Bible is this to be found. Let Mr. Everet in his next speech on the amendments proposed in the constitution, meet this charge fairly and fully. Our blessed Lord frequently in the course of his pilgrimage on earth, alludes to local customs or to positive laws to illustrate his meaning—but is that to be tortured and twisted into his approbation of such customs? In this manner when describing and enforcing the necessity of mutual forgiveness amongst his followers—he represents the Lord of light and glory as the master of the house, and his subjects as his servants, one of whom was forgiven his debt by his master and who in defiance of such an example, imprisoned his debtor, who was likewise one of the servants, or if Mr. Everet likes the expression better, slaves. The master on hearing of this, commands the debtor servan to be sold for the payment of his debt, in allusion to the well known practice of the Roman law; but is this to be tortured into the proof that our Saviour justifies either imprisonment for debt, or the sale of immortal man? No: his meaning is that those of his fellow men who do not show mercy shall not, in the hands of our heavenly Father find mercy; he takes society as he finds it, calmly paying to Cæsar his tribute money with this memorable expression on his lips: render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. All interference with the laws and customs of mankind which would take the attention of his followers from the grand object of his mission, he sedulously avoids. The advocate of slavery is bound to do much more when he justifies such an act from the bible than to appeal to a Greek Lexicon for the meaning—he has to follow our Saviour throughout the whole of his ministry upon earth and to see how far his precepts and his example justify such a construction of the objects of his ministry—how far it comports with the dignity of that mission—how far with the mercy and benevolence displayed by our adorable Creator thro'ought all the workmanship of his hand—how far such a merciful institution as bending the human neck to the brutal yoke comports with the execution of a plan so abundant in Almighty love. We wish to hear Mr. Everet at large on these points, without however the assistance of a Greek Lexicon.

IMPORTANT MEASURE.

The manner in which slavery shall be extirpated from our land has long been an interesting problem to the people of the United States. Its repugnance to the first principles of our Constitution, and to the benevolent spirit of the Christianity which we profess, is so manifest that one can rarely be found who will vindicate its continuance, on any other ground than that insurmountable difficulties oppose its removal. If then some way is devised in which its extinction may be affected every friend of justice, and of our favoured land, must rejoice and unite in grateful acknowledgements of obligation to those by whom such a measure is matured.

As a step towards the accomplishment of so desirable a purpose, the society of Friends has for itself established regulations restricting the practice of slave-holding among its members; and the Reformed Presbyterian denomination has pursued a similar course. This wise and benevolent example, we rejoice to notice, is in the way of being followed by other religious sects. By the notices subjoined it will be seen that a commencement has now been made on the part of the Methodist Episcopal Church, and we trust that the period is not distant when the denominations not yet embraced will emulate these bright examples.

The Methodist Church numbers little short of one hundred and fifty thousand white members, in the slave-holding sections of the Union; and should the proposition of the Cambridge Circuit be adopted by the General Conference, it will form an era in our moral history, and shed a lustre not soon to be rivalled.

In quoting the resolutions on which the preceding remarks are predicated, we cannot refrain from expressing our warm approbation of the tone in which they, as weel as their introductory observations are expressed. The Cambridge mentioned we presume to be that in Maryland, Eastern shore.

To the Editor of the Religious Messenger.

CAMBRIDGE, *March 5th*, 1826.

Dear Brother,—At a meeting of the quarterly Conference of this circuit held in this place, of the 18th of February last, the following resolutions were unanimously adopted. According to one of which you will perceive, it devolves on me as a duty, to forward them to you for an insertion in your paper if you think it prident and consistent with your plan.

I deem it a duty at the same time to inform you, that the Conference, in passing the annexed resolutions were actuated not only with a sincere desire of meliorating the condition of that unfortunate and degraded class of fellow beings (by compelling those who may hereafter become members of our church to manumit them) but from a full conviction, that the auspicious moment has arrived, when the Methodist Church (one of the most numerous and extensive in the Union) is bound to rise in all her majesty, and put an end to slavery as far as her influence extends.

Viewing it as we do, in all its horrors; often compelled to hear the heart rending groans of parents torn from their children, of husbands from their wives; seeing them driven through our streets with their clanking irons, or crowded together in the hold of a small vessel, when (locked down) respiration becomes laborious and almost impossible; we should do violence, not only to our own feelings, to every principle of humanity and religion, were we to refrain from lifting up our voices like a trumpet against the abominable sin of slavery.—Another inducement was this, believing that such propositions, coming from a slave holding state, might have some influence in rousing those who are similarly situated. If, from these considerations, you can feel at liberty to publish the resolutions, you will particularly gratify a number of your readers here; and perhaps subserve the cause of humanity.

Yours respectfully,

JAMES BRYAN.

At a meeting of the Quarterly Conference of Cambridge circuit, held in Cambridge on the 18th of February, 1826, the following resolutions were unanimously adopted:

Resolved, That in the opinion of this Conference, slavery is not only a national evil, but a most evident violation of the fundamental principles of christianity; which inculcates that we "do unto all men as we would they should do to us."

Resolved, That in the opinion of this Conference, the united exertions of the Methodist Episcopal Church, would do much towards the abolition of slavery in the United States.

Resolved, That in the opinion of this Conference, there is a most glaring inconsistency in the discipline of our church, which compels official members to manumit their slaves or forfeit their official stations while lay members are exempt from such obligation.

Resolved, That we will use our utmost exertions, to get the next General Conference to pass a law, preventing any person whatever from becoming a member of our church, who refuses to manumit his slaves; where the laws of the state in which he lives allow him so to do.

Resolved, That a petition to the next General Conference for such a law, be proposed and presented to the members of this circuit for signatures.

Resolved, That with the most heart-felt joy, we do applaud the Brethren of the northern and eastern states who have nobly declared by their acts, that a slave cannot breathe amongst them.

Resolved, That every gentleman of the south, who has nobly sacrificed self-interest at the shrine of justice and humanity, by liberating their slaves for the purpose of sending them to the land of their fathers, deserve the praise and admiration of every philanthropist.

Resolved, That we do most cordially approve of the plan proposed by the American Colonization Society of colonizing the people of color in Africa.

Resolved, That the editor of the Religious Messenger be requested to publish the above resolutions—and that the same be sent to the different circuits in the Philadelphia Confer-

ence, with a request that they will co-operate with us in petitioning the next General Conference for the above law. On order of the Conference.

JAMES BRYAN, *Secretary.*

MANUMISSIONS.

The venerable David Shriver, one of the oldest and most respectable inhabitants of Frederick county Maryland, who died in January last, ordered by will, that all his slaves, exceeding thirty in number, should be emancipated, and that proper provision should be made for the comfortable support of the infirm and aged, and for the instruction of the young in reading, writing, and arithmetic, and in some art or trade by which they might acquire; more readily, the means of support.

It is stated in the New-York Observer, that "a respectable gentleman, who left Virginia a few weeks since, informs us that Col. Smith, an old revolutionary officer, and a member of the Methodist church, lately residing in Sussex county, Va. died about the 20th of February, leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number, and bequeathing five or six thousand dollars to defray the expense of transporting them to the African colony.

HAVANNA.

We are indebted to the Editor of the Charleston Mercury for a slip containing the following very late intelligence from Havanna.—*Chronicle.*

Extract of a letter to the Editor, dated

HAVANNA, 18th March, 1826.

"The Guatemala Packet, arrived here last Saturday from Cadiz in 29 days. She reports thrt the Guerro 74, ane Zaphira Corvette, sailed in co for this port and we learn by the papers that the Algesiras and Loberano, (both 74's) were to follow shortly. You will, of course, have heard by the way of England, of the King having formed a permanent Council of State, which is particularly charged with the affairs of this island.

The Speedwell brought in the other day another cargo of Negroes, which she found on one of the Keys, the vessel having gone ashore when chased by another English schooner. This is the third cargo this year captured by the British schooners and brig to windward. You may be sure that they are saluted with "curses not loud but deep."

The birth day of Bolivar was celebrated in Lima on the 28th day of October. On the evening preceding, cannon were fired, the balconies, gates and houses which had been decorated, were splendidly illuminated, and fire works were exhibited in the great square, where a large concourse had assembled. The besieging army of Callao also celebrated the day. At each corner of the square was raised an arch of flowers, inscribed with two Spanish verses, beginning with a reference to the "Anglo-Americans" and Washington. Some spirited toasts were drunk at an entertainment which succeeded. Rodil and the Spanish Troops have surrendered the Castle of Callao to Bolivar.

It is said one of the most important questions to be brought before the next session of the British Parliament will be the condition of the Negro slaves in the West India colonies.

Melancholy Disaster.—The Buffalo Journal gives an account of the melancholy disaster of two men being drawn into the resistless current of Niagara, and hurled into the dreadful gulph of the cataract. It appears that Joseph and Wheeler Buffum, sons of Richard Buffum, esquire, of Holland, in that county, and a man by the name of Quigley, of Chatauqe county, left Chippawa Creek, upon the Canada side of Niagara river, in a large open boat for Buffalo. The wind was strong directly up the river, but the current was increased by a freshet. On being struck by the stream, they were driven a little down the river, and the man at the helm so lost his presence of mind, that he headed the boat directly for Niagara Falls, which are but a short distance below. As the boat entered the Rapids, the three persons jumped out, and swam for the shore—but Wheeler Buffum only was fortunate enough to reach it. The other two were seen struggling for some minutes against the surges, but no help could be given from the shore, and they were precipitated into the abyss below. The boat lodged upon a small island in the rapids, a short distance above the precipice.

A man was found frozen to death in his obscure chamber in Paris. He was a miserable looking wretch, who fed on bread and water. No less than 30,000 francs in gold and notes were found in his mattrass and concealed in other parts of his garret.—His relations humanely sent a cart to carry him to Potters Field but when they discovered his wealth they countermanded the cart and sent a hearse, and attended as mourners. His only friend was a dog who slept in a closet, and in attempting to crawl into the quarters of his dog he perished. He was 70 years old, and was called Jeofroy.

THE SPONGE.

The vital functions of the Sponge have been recently made the subject of some very attentive researches, by Dr. Grant, of Edinburg, which were communicated to the Wernerian Society at a late sitting. Dr. Grant placed two portions of sponge (spongia panicea) taken from the rocks in the Frith of Forth, in a glass of sea water with their orifices opposite to each other, at the distance of two inches, when they soon covered each other with feculent matter.

He then placed one of them in a shallow vessel, and just covered its surface with water;——on strewing some powdered chalk on the surface of the water, currents were precipitated at a great distance, and bits of cork or paper were driven to the distance of ten feet. A piece of coal was repeatedly placed on the orifice, (which may be called the return of the sponge,) and as invariably displaced by the current of water ejected. A globule of mercury dropped on the aperture, however, stopped the process until another orifice was made in the vicinity, by means of a needle, when the current was renewed, and continued even when the original orifice was again opened. By adopting this plan, Dr. G. clearly ascertained that the current of water never enters by the apertures through which it issues, and although he employed the microscope in his experiments, yet the process is distinctly perceptible to the naked eye. It thus appears that the round apertues on the surface of a sponge, are destined for the conveyance of a constant stream of water from the interior of the body; the stream carrying off the excrementitious matter which may be preceived in whitish flakes, depositing themselves on the bottom of a confined vessel. By the aid of the microscope, certain small round bodies, of an opaque yellow color, were also observed to be ejected which Dr. G, considers as the *ova* of this interesting class of marine animals, formerly considered as belonging to the vegetable kingdom.

The Georgetown "Metropolitan" informs us that a resignation of one of the Clerks in the Treasury Office at Washington city took place recently and adds, that as soon ss the resignation was known, then came the tug of precedence in the anti-chamber. Members of Congress who had friends to serve, broken merchants, discharged clerks, ruined spendthrifts and idle boys rushed in one promiscuous mass, until the Secretary found it necessary, to preserve his person from being taken by storm, to have a label pasted up in the anti-chamber announcing that the appointment had been made. We understand that the plan was highly approved of, and that the several secretaries have ordered a sign to be hung up, subscribed on one side, "*No vacancies in this Office,*" and on the other, *Vacancies filled,*" by which it will be suited for any emergencies, even that of resignation.—*Allegany Democrat.*

The reserve, or shyness, of men of sense, generally confines them to small acquaintance, and they find numbers their avowed enemies, the similarity of whose taste, had fortune brought them once acquainted, would have rendered them their fondest friends.

Let a woman be decked with all the embellishments of art and care of nature —yet if *Boldness* is to be read in her face, it blots *all* the lines of beauty.

We seldom praise but to be praised

MR. EVERETT'S SPEECH.

The following remarks are copied from an eastern paper.

It has come to us very tardily to be sure, but the reading public will certainly not be disposed to complain, as it affords them a more finished copy of the speech than the reporter would be able to give. No praise can increase the public anxiety to read it: but we quote the following extract of a letter from the editor of the Village Record, who is a member of Congress, to show the effect which the delivery of it had upon the hearer:—

"Mr. Everett has just closed the most splendid speech ever heard in this city; or perhaps in the world. He spoke two hours and three quarters. His commencement was indifferent, and worse, for he set out with a wrong position. Early in his argument, *his opinions in favor of slavery*, as warranted by Scripture, and one of the articles of his political faith. With these against him he gradually became warm—glowed into life and light, and, for full two of the hours, spoke as I had no idea man could speak. His speech must be comparatively cold and dead in the perusal, however much of merit it may possess. The charm of his delivery—his unrivalled elocution—his powerful and impressive appeals, no language can give the least idea of. The galleries were filled and the mass seemed leaning over as if they were suspended in the air, pressing to hear. The stillness, the death-like stillness; except of his voice, was several times interrupted by a burst of feeling, which seemed only restrained by a sense of the dignity of the House and the solemnity of the occasion. He was in favor of the Constitution as it is."

With regard to Mr. Everett's advocating slavery, another letter from Washington says.—

"There was one part of his speech, from which the people of Massachusetts will shrink with horror and indignation. He entered into a vindication of Slavery, said it was conformable to the practise of all nations, ancient and modern—was justifiable by the authority both of the old testament and the new, and that the condition of the slaves in this country was far preferable to that of the peasantry in most countries in Europe and other parts of the world. So decided a vindication of the practice of holding our fellow men in bondage, I have never before heard on the floor of the House, even from the slave holding States."

As it does not appear from the printed speech that Mr. Everett expressed such sentiments in relation to slavery as are imputed to him in the above extracts, the conclusion has been formed that his language has been misrepresented or totally misunderstood. This cannot be: the statements are very explicit, and from respectable sources. The fact no doubt, is that Mr. E. did express precisely the sentiments attributed to him, but for some reason or other reduced them to their present character in the speech which is printed, and which was unquestionably prepared by him for the press.

MISCELLANEOUS.

THE EMPIRE OF WOMAN.

In the education of females you plant the oak round which the ivy twines and aspires; that is, the example which irresistably attracts, nay commands, in the great cause of virtue and religion. That women are susceptible of stronger and more lasting impressions than men, we see, by the most invariable constancy and fidelity of their attachments—even the slight tincture of the serious which their fashionable education imparts, is seldom obliterated by all the hurry and confusion of a life of gaiety and pleasure. You will rarely, perhaps never, see a woman to whom any idea of religion has been communicated, entirely abandon a compliance with any of its external duties or insult its principles by the language of profaneness and contempt.—There is a fervor in the soil of a female heart, which never misses sending up what it receives, be the culture ever so scanty; when abundant the return is invariably glorious—we have numberless examples of women in the Holy Writings, and in every period of Christianity, that fills us with astonishment, at the sacred sublimity and heroism of their characters—and the history of the Pagan world, particularly the austere and virtuous days of the Grecian and Roman commonwealths afford likewise the most illustrious proof that the sex when properly directed can be *more* than the rival of *man*, in every action, every sacrifice that goes to dignify and exalt the human name. From the very appearance of female depravity we recoil as from something shocking and unnatural: while men the most immoral and abandoned are always overawed, and not unfrequently reformed, by the contemplation of female excellence. Even the most profligate libertines approach it with a secret reverence which they cannot account for and are equally unable to repress. Wonderful that a creature naturally so defenceless, so weak in her conformation, so timid in her ways, so unaspiring in her pursuits, so humble in her destination; born I may say to serve; should yet under certain circumstances, possess an empire that nothing can resist, that renders her silence eloquence her entreaties law, nay her presence alone superior to the most awful considerations in the control of licentiousness and vice. Yet so it is, such has universal experience declared to be the ascendancy of virtue and religion in woman.

CHARLESTON, (IA.) FEB. 25.

A singular and melancholy circumstance took place in this county about six or eight days since, at the house of Mr. John Fry. The precise particulars attending this circumstance, we have not been able to collect, but our informant states them, in substance as follows:

Some time after Mr. Fry and his wife, together with their infant child about two months old, had retired to bed for the night, a black boy, who was lying in the same room, heard the infant crying, and called to Mr. Fry, who "half awake and half-asleep," laid his hands on the child's feet and finding they were cold, again fell asleep. Nothing more was thought of until the next morning, when to their utmost astonishment, the child was a lifeless corse. On examination, it appeared that the flesh was eaten from off its face, head and temple, so as to cause its death; and that it was undoubtedly done by what are called "*Norway Rats*," as the boy, at the time he called to Mr F. heard them running from the bed.

The above circumstance ought to be a sufficient inducement, for persons whose premises are infested with these troublesome and dangerous inhabitants, to use extra exertions to rid them from the country.—*Indiana Intelligencer.*

BUTLER, PA. March 17.

Horrid and brutal outrage.—We have been informed that on Wednesday evening, the 6th inst. a young woman, the daughter of a respectable man, in Cranberry Township, in this county, left her father's house about dusk for the purpose of going to her brother in law's, who lived about a quarter of a mile from her fathers. On the way she was seized by three or four ruffians, who it seems were lying in wait, blindfolded her with a handkerchief, stopped her mouth so as to prevent her shrieks from being heard. After their brutal desires were satiated, they wounded her in the neck and arms with a knife, and left her with her hands tied behind her back, her feet tied together across a log. In this wretched situation she was found a short time after the perpetration of the horrid crime. It is stated that she did not see any of them as they seized her suddenly and blindfolded her before she could distinguish their features, but that from their voices she believes she knows who they were. Three persons have been arrested on suspicion of being the perpetrators of the hellish deed. As it will receive a judicial investigation, it would be improper to detail the circumstances that led to their arrest.—*Repos.*

The account of the number of looms standing idle, and weavers, &c. out of employ, in Spitafields and its environs, was forwarded to the trade committee on Saturday week.—"Looms, 15,000; weavers, &c. 18,000; adding wives and children to the account, the number may be fairly calculated at 30,000

MUSES' BOWER.

Americans, plead for the rights of mankind—
Of the bond-man, as well as the free:
Unrivet the fetters of body and mind,
'Neath the shade of your "Liberty Tree."

The following lines were selected on hearing of the sudden death of Mrs. L——

Soft! I hear an awful warning
From the precincts of the grave:
Grief in tears, a solemn mourning—
Grief without the power to save.

When the lamp of life's extinguish'd,
Darkly shall the worthy lie
And the feeling bosom anguish'd,
When the hopes of youth must die.

Calm the breeze of life was rising—
Faun'd *her* cheeks to healthful bloom,
When the frost of death surprising,
Sunk their blossoms in the tomb.

When the aged low descending,
Relicts of a race gone by,
Death the woes of life befriending,
Makes it nature's boon to die.

But the heart of friendship swell'ng,
Feels the stroke of anguish keen,
When we view youth's narrow dwelling,
And no more their paths are seen.

Such was *her* who wakes our sorrow,
Generous, ardent, social, kind;
Feelings which shall know no morrow,
Graven on *her* youthful mind.

All the gilded baits of pleasure,
All the syren songs of vice—
Shunn'd *her*; virtue's purest treasure
To her paths alone entice.

Science spread her charms before her,
To her haunts allured *her* mind;
Hope enkindling onward bore *her*,
All *her* energies combined:

But the Great Eternal found her,
For a change of scene prepared,
Though life's blooming joys surround *her*,
No complaint, no murmur heard:

Wing'd with hope *her* spirit left us
Destin'd to a brighter sphere,
Death of countless joys bereft us,
When he made his inroad here.

Yet the virtues are immortal—
Ripening on the Eternal shore,
Hope lifts the Everlasting Portal,
Bids the mourner, mourn no more.

W.

A NOBLE NEGRO.

An English gentleman and his lady, who were on their passage to the East Indies, in one of the vessels of an English fleet, paid a visit to the Admiral's ship, leaving two young children in the care of a negro servant, who was about eighteen years of age A violent storm arising during their absence, the ship containing the two children was fast sinking, when a boat arrived from the Admiral's ship for their relief. The crew eagerly crowded to the boat; but the negro lad, finding there was only room for him alone or the two children, generously put them on board, and remained himself on the wreck, which, with the generous boy, was immediately ingulphed in the ocean.

This interesting circumstance has been made the subject of the following lines by S. Osborn:

"Tremendous howls the angry blast!
The boldest hearts with terror quake!
High o'er the vessel's tottering mast
The liquid mountains fiercely break!
Each eye is fixed in wild despair,
And death displayed his terrors there!

Now plunging in the dread abyss,
They pierce the bosom of the deep;
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep—
Thro' the dark waste dread thunders roll,
And horrors chill the frigid soul!

The storm abates but shattered sore,
The leaky vessel drinks the brine;
They seek in vain some friendly shore,
Their spirits sink, their hopes decline!
But lo! what joy succeeds their grief!
Kind Heaven bestows the wished relief.

See, on the deck, young Marco stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands,
'A mother's joy, a father's pride;'
Tho' black his *skin* as shades of night,
His *heart* is fair, his *soul* is white!

Each to the yawl with rapture flies,
Except the noble, generous boy;
'Go lovely infants, go,' he cries,
'And give your anxious parents joy,
No mother will for Marco weep,
When fate entombs him in the deep!

Long have my kindred ceased to grieve,
No sister kind my fate shall mourn;
No breast for me a sigh shall heave,
No bosom friend wish my return!'
He said, and sinking sought that happy shore,
Where toil and slavery vex the soul no more.'

From the Free Press.

A WEARY SKETCH.

'Full many a stoick eye, and aspect stern,
Mask hearts where grief hath little left to learn;
And many a withering thought, lies hid, not lost,
In smiles that least befit, who wear them most!"

BYRON.

In thy joyous youth, with thy cheek of bloom,
And thy heart of purest feeling,
Hast thou mark'd the rose with its sweet perfume,
While the breezes around were stealing?
Was thy spirit gay in that hour of bliss,
Whilst the heaven with light was glowing—
Whilst the green earth smiled in its loveliness,
With the flowers from its glad breast growing?

There is light in the calm and peaceful sky.
When the sun looks forth in glory—
Has thy fond one beamed with a beaming eye,
At that hour, affections story?
Did thy heart beat high, when the tale was told,
While his soul was o'ercome with feeling;
As he looked to the east, with its gleams of gold,
Where the gorgeous day was revealing!
Oh! doth the illusion linger still?
Doth it quench the tears of sorrow?
Hath *fate* been reft of its saddening will,
In thy dreams of a fairer morrow?

Is thy heart as light as in joyous days
When thy youthful years were fleeting—
When thy hours were lit by Hopes brightest rays,
When the dreams of love were meeting?
Ah! tell if the joys that were dear to thee,
In those fleeting hours of gladness,
Have been chang'd for the pall of misery—
For the withered wreath of sadness?
O tell if the mazy dance yet flies,
Where the fair and the lovely sported?
Doth the fire yet glow in those kindling eyes,
And when Pleasure's train was courted?

Ah no!—by that tearful, fated eye—
By that weary sigh of sorrow,
Thy heart is swell'd in its misery,
And no hope is in store for the morrow!
The stream yet murmurs calmly fair,
By the waving trees o'ershaded;
But the blooming form which once wander'd there,
By affliction's power hath faded:
Deep grief sheds tears upon thy face,
For the constant one, departed:
He hath sought earth's silent dwelling place—
The home of the broken hearted!

Soon wilt thou sleep by his lonely side,
In the calm, deep grave reposing,
Like the lily, fair, at eventide,
When its pale, pale leaves are closing;
When no more will fate frown on thy way,
Or the burdened heart be broken;
Or the king of death, in his noiseless sway,
Display his unwelcome token!
Ah! life is fair at youth's pure dawn
As the gleam of a summer morning,
When the dew bedecks the illumined lawn,
Each blushing flower adorning:—

But how soon doth childhood glide away,
Like the rainbow's span in heaven;
When the sun from the west with his mellow ray,
On its varied arch is given—
How soon from the speaking eye of love,
Will the tear of grief be stealing!
This is *earth*—but a purer clime above,
Hath brighter scenes revealing!
It is *there*, when life's poor race is done,
A rest to the weary is given;
When earth's bliss doth fade, as the dying sun,
A repose is found—in *Heaven!*

TERMS OF PUBLICATION.

The GENIUS OF UNIVERSAL EMANCIPATION AND BALTIMORE COURIER, (*published weekly,*) is printed in the quarto form, making eight pages each number, part devoted to the Abolition o Slavery, and part to miscellaneous matter, such as general news, literary and scientific articles (original and selected,) prices current, &c. &c Price of subscription, THREE DOLLARS AND FIFTY CENTS, *per annum*, payable at the expiration of the year—THREE DOLLARS, *within the firs six months thereof*—or, TWO DOLLARS AND FIFTY CENTS, *in advance.*

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